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A Problem
For *finding the Year of the* Julian *Period by a new and very eaſie*
Method.

THis occurs in the *Journal des Scavans* n°. 36. as it had been propoſed and communicated by the Learned *Jeſuit DE BILLY*. viz.

Multiply the *Solar* Cycle by 4845. and the *Lunar*, by 4200. and that of the *Indiction*, by 6916. Then divide the Sum of the products by 7980. which is the *Julian Period :* The *Remainder* of the Diviſion, without having regard to the *Quotient*, ſhall be the year enquired after.

E. g. Let the Cycle of the *Sun* be 3 ; of the *Moon* 4 ; and of the *Indiction* 5. Multiply 3. by 4845, and you have 14535 ; and 4. by 4200, comes 16800 ; and 5. by 6916, comes 34580. The Sum of the products is 65915, which being divided by 7980. gives 8. for the *Quotient*, and the number 2075, which remains, is the Year of the *Julian Period.*

Some learned Mathematicians of *Paris*, to whom the ſaid *P. de Billy.* did propoſe this *Problem*, have found the Demonſtration thereof ; as the ſame *Journal* intimates.

An Account
Of ſome Books, not long ſince publiſhed.

I. TENTAMINA PHYSICO-THEOLOGICA DE DEO, *Sive* THEOLOGIA SCOLASTICA, *ad Normam Novæ & Reformatæ Philoſophiæ concinnata, & duobus libris comprehenſa. Quorum altero, de Dei exiſtentia adverſus Atheos et Epicureos ex ipſorummet Principiis diſputatur ; altero, de Ejuſdem Eſſentia & Attributis ; primo, ſecundùm Theologiam Ethnicam, ubi explicatur, Quantum hactenus Alii in Gentilium ſententiis, de ſummi Numinis Natura eruendis, hallucinati fuerint; deinde ſecundum Theologiam Chriſtianam : Et quid de Divina Eſſentia ac Attributis ſtatuendum ſit, deſſeritur. Quibus poſtremò accedit ſpecialis Diſſertatio de Primo Numinis Attributo,*ÆTERNITATE*.* Authore *Samuele Parkero*, A. M.

This Treatiſe, publiſh'd the laſt year, would ſooner have been taken notice off in theſe *Tracts*, had it not eſcaped the *Publiſhers* view till of late, when he, upon ſerious peruſal, found it very worthy the recommending it to all ſorts of perſons, and particularly to thoſe, who either pleaſe themſelves with that fond opinion, *That Philoſophy is the Apprentiſhip of Atheiſme;* or hearken to the aſperſions, that are generally laid upon the *Reformation of Philoſophy.*

This excellent piece removes both theſe ; and being joyned and compared with the truly Noble Mr. *Boyle's* Conſiderations in his *Firſt Part* of the
Uſeful-